LOYALTY AND CONFORMITY Asserted;

IN TWO

SERMONS,

THE FIRST
Preached the Seventh of *August*, 1681.
in the Abby Church of *Bath*.

THE SECOND
Preached the Sixteenth of *October*, 1681.
at *Badminton*.

By *Jos. Pleydell* Arch-Deacon of *Chichester*.

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To the most Honourable *Henry* Lord Marquess of *Worcester*, &c.

My Lord,

FOr the same Reason others usually pretend in choosing the Patronage of Great Men, I should industriously decline your Lordships above all Mens, I know; viz. For those Extraordinary Abilities, and great Judgment your Lordship's Master of. I should never be able to excuse to my self the Vanity and Presumption of this Address to a person of far inferiour Characters to your Lordship, had you not first discovered your inclinations to Accept it: Then it became my Duty. I must confess, I never did value my self upon any thing so

much, as your Lordſhips favourable Eſtimation; and ſhould do it more, if I thought the performance might anſwer or deſerve it. If in doing my ſelf this Honour, I have not diſſerv'd the cauſe therein Aſſerted; nor your Lordſhip ſink by it, in the Veneration all Men had before of your exact judgment; I have exceeded my own hopes.

My Lord,

I am your Lordſhips moſt

humble and moſt obedient Servant.

Joſ. Pleydell.

LOYALTY & CONFORMITY Asserted; IN A SERMON ON Romans 13. 4.

For he beareth not the Sword in vain.

LET *every Soul be subject to the higher Powers*, verse 1. saith this. *Submit your selves to every Ordinance of Man*, saith another Apostle, 1 *Pet.* 2. 13. Here's a couple of *Tory Bishops* for ye! Base Sycophants and Court Flatterers, who for fear, or for hope, would go to fill a Princes head, with Ambitious and Arbitrary Principles! Sneaking low Spirits, that would say any thing to save their Necks, and respit the Princes fury! Or poor Wretches peradventure, whose Lot placed them in such ill Circumstances! How were they feign to *Preach* in compliance with the times, and talk according to the Infant-state of the *Churches Minority*! Surely had they liv'd in those more glorious times of Liberty that happened in this Inquisitive and Learned Age, they would have *Preached* at another *Rate*.

I be-

I believe they might; had they writ their Epistles with the same spirit, wherewith the *Modern Catholicks* writ, that we reformed from; or the *more Modern Protestants*, that have *reformed* from us.

But seriously, Sirs; *these men* Preached a great Truth, and meant it in the plain *sence* they spoke it, without any Equivocation about the Powers; or Reservation as to the time and opportunity:

And this they did not to *humor* the times, but to *inform* our Consciences, and *discharge* their own.

Even for Conscience sake, *saith one*: And for the Lords sake, *saith the other*. The case of Subjection and Obedience is so trite a Theme, not only in the worst sence, that grieves me old and slighted, but in a better sence, I fancy pinches them, *viz.* There has been said so much, and so well upon that Subject by the *Church of England men*, that they never could, nor never will tell how to *answer*.

And if upon the former accompt, it be more needfull to be urged and inculcated: upon the latter I think it less, till it be better answered than by noise and force.

But I decline it for another reason, *viz.* the ineffectiveness of this sort of menaging these men: who abound with the qualities of those *good natured Children*, that do more for a *blow* than a *word*.

A *Generation* that grow *Obdurate* by *Convictions*, *Insolent* by *Kindness*, and whom nothing but the Execution of the Penal Laws could ever keep within *their duty*. Indeed Lenity and Kindness are the best expedients, where they will obtain: but not with *such Cattle* the *Psalmist* speaks of in *Psalm* 59. that are always barking at their *Superiors*, and grudging they are not satisfied. This

This is no doubt moſt agreeable to the Prince, for beſides, that a man muſt ſink below humane Nature, that can delight in *oppreſſion* and *blood*; and muſt be a *Devil* that makes *Innocence* and *Obedience* the Ground on't. It makes his *Government* the more *ſecure* and *eaſie*, by freeing at once them of their *hatred*, and him of his *fear*. I! if it meet with *Loyalty* and *Obedience* in the governed, 'tis a moſt happy *Conjunction*. But to forgive *men* that have *Rebelled once*, and to ſtand ſtill, and let them do it a *ſecond time*, is an odd way of ſecuring the *Government* in the opinion of all that love it.

I would be glad the experience of *theſe mens* former Errours, had made them *change* their Principles; and that we might have but a juſt occaſion to commend the Modeſty and Ingenuity of the men of that way.

That their whole *Character* in the Sermon were a lye and the deſign of it needleſs. That they would *poſt merit* the former act by their *Repentance* and by their amendment ſtand in *no need* of another.

This, This, is the method the *Apoſtle* does preſcribe to divert the Princes *Anger*, *verſe* 3. Wilt thou then not be afraid of the *Power*, do that which is *Good*.

The way to avoid the ſeverity of their diſpleaſure, is to live in obedience to their Laws. *And thou ſhalt have praiſe of the ſame.* The end of that verſe.

And thoſe whom the Conſcience of Religion and the Love of their Prince, cannot *make ſo*, *Fear and the Penal Sanctions* of the Law muſt be tryed with, *verſe* 4. *If thou do that which is evil be afraid.*

And

And as 'tis their fault, they don't do *their duty*; so 'tis the Princes, if he does not *punish them* in neglecting Gods Trust and his own Right; *for he beareth not the Sword in vain. Two things* I have propounded to discourse to you from the words I have chosen.

1. The *Power* and *Authority* of the *Civil Magistrate*; particularly in reference to the punishing of *Offenders*;
2. and, His Duty and Office, in the Regular discharge of that Trust, and due *Improvement* of that Power.

Without the former, all Government would be nothing but *Violence* and *Usurpation*; and without the latter, *Vain* and *Ridiculous*.

1. *The Rise and Origine.*
2. *The Expedience and Necessity.* And
3. *The Extent and Latitude of this Power.*

1. In the *first* Place therefore, as to its *Rise* and *Origine*; for as in *Science*, that is the best way of Demonstrating the Effects by the Cause; or, as in *Nature* all the perfections of a Plant are contained in its Seminal Principles, in like manner, if we can but discover and fix upon the first cause of the *Magistrates Power*, we shall be easie able to trace it down to all the branches.

Settle but this *Foundation*, and we need not fear all that stately Structure will remain secure against the Assaults and Batteries of the *Plebeians*, and *Hobbists*; both of which proceed upon one and the same *Anarchical* Principle, making the *People* the Fountain of all *Power*.

"In contradiction to both, *I do* assert, That all Do-
"minion and Sovereignty is Original in *God*: to
"whom our Subjection is the *Result* of our Being;
"and from which it does immediately, and insepa-
"rably

" rably arise: which cannot be said of any earthly Po-
" tentate whatsoever; to whom notwithstanding their
" respective Subjects owe a Natural & Inviolable *Alle-*
" *giance*; Yet it is not the Immediate Consequence of
" our Being, which were to assign them a Supremacy
" equal to Heaven, and Independing upon God himself.

All *Pretentions* therefore of *Superiority* and *Dominion* must plead their *derivation* from him: or else they manifestly intrude upon his *Prerogative*, and Usurp his *Throne*; And this is plainly asserted in the first verse of this Chapter, *every power*, saith the Apostle, *i.e.* which is *rightly ordained and Constituted* (for that's the difference between ἐξουσία, and δύναμις.) *is of God* nor is it invalidated by St. *Peter* calling it κτίσει ἀνθρωπίνῃ a humane Ordinance so called, either to denote the Laws and Ordinances by them made: or to determine it expresly and particularly to the *heathen Magistrate*, as Dr. *Hammond* has noted upon the Eighth Chapter *to the Romans*. Or else it belongs only to the particular form of Administration of Government, which no body Contends for their *Divine Right*. Though the *Monarchical* bid thus far towards it, to the intimation of Nature, and Example of God. Nor is this any *Diminution* of the Magistrates Authority to make it thus *derivative*, but rather its *security*. For by this reason, no sooner shall God intimate, and discover such *delegation* of any part of his Power and Sovereignty over us, to them. but we become *Subject* upon the account of *Religion*, *i.e.* All our Obedience to the Civil Magistrate is a part of our duty, and but a mediate Expression of our *Homage* and *Allegiance to God himself*. Now the wayes by which God is pleased to signifie this delegation of his Power are either by the Light of Nature, as that Children should *Obey their Parents*: or *by Revela-*

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tion, as in the Founding of the *Kingdomes* of *Israel* and *Judah*: or *by his Ordinary Providence*, in directing the Civil Administrations of the World. 3. "For now know "I, and am as determinable hereby that I ought to obey "*this person* who is thus Regularly Constituted accor- "ding to the *Municipal* Laws of this Land; as if he "were *miraculously advanced thereto*, or *immediately* "*reveal'd* to be so. Which account of Government is "the most *Sacred* and *Inviolable* that can be.

If you please now, let us Examine the other *Hypothesis*, according to *Mr. Hobs*'s Principle.

1. And First, What ground has he to lay that *wild*, and *extravagant* supposition of his *state of Nature*; to avoid which inconveniency Men entred into Society and Government? Admitting God had made a very *great number of persons*, at first, this might have given some *Colour* to such a fancy: But we are assur'd the *Creation* was begun in *a single person*, and afterwards to be propagated in such a way, that all Men in the World, must necessarily *be born* in some subjection *antecedent* to their *consent* and *choice*.

Besides, what unworthy Conceptions must we have of the *divine Goodness*, in making it the Author of such a Nature by which every Man was endued with such Rights and Principles, to mischief and hurt every body else:

2. This *State Heresie* makes Princes very *unsecure*; For besides the debasing their Authority, for they're indebted to their Subjects for their Power, and beholding to them for their Crownes; it does also leave their Subjects (and that's the use they make of this Doctrine) a right of Recovering their *Liberty* when they are *able*, and *Rebelling* when ever they can have a fit opportunity. For if *Self Love* and *Preservation*, be the ground and measure

measure of my parting with my *Liberty*, then when these require, or no longer bind, my *Compact's* void, and my Grant *retracted*. 'Tis true, the due stateing of selfe Love and Preservation would somewhat mend the matter.

For I doubt not to say that so understood, it may be as good a Rule and Measure of my Actions as any whatever: but if we extend it no farther than Life and Members, *Princes have a very ill bargain on't*, for their Subjects may Lawfully Rebel when *they can*.

And for this Cause his writings deserve to be *burnt* by the hand of the *Common-hangman*: for if his *Leviathan* can but make men *Atheists*, his Principles of Government, will justifie and *authorize* if not make 'em *Rebels*. *Rebellion!* there can be no such thing, there may be want of Success, which men may be hang'd for, like *Lacedemonian Theft!* No! but if he prove a *Tyrant*, and by *Mal-administration* forfeit the trust we *repos'd* in him, this may alter the case. It may! In whose *Opinion?* in the *Opinion* of *Mariana* or *Knox*, *Hobbs*, or *Bradshaw*: *i. e.* In the Judgment of *Papists*, *Sectaries*, *Atheists*, and *Rebells*; and then also they must judge of the Fact too: (and we know what Justice to expect from such, as Judge of *Law* and *Fact* both) will you believe your Eyes instead of other *Arguments?* look back but to *Forty eight*, and you see the best *King* in the World Murthered by this very *Engine*.

Whereas the accompt *I gave of it*, and which is agreeable to *Scripture*, and the *Church of England*, viz. that all obedience is due *to God*, a part whereof, *God* has required us to pay *unto them* in his *name*: So that our obedience is not properly unto *them* but unto *God*; as it does advance *their* Authoriey next *to his*, so it renders it as *sacred*, as *that* to *himself*, and this is what we are taught in the *Collect* after the *Decalogue*, where we are told that

the *King is Gods Miniſter*, and has his Authority (the other makes him the *Peoples Tool*) and that therefore we ought to obey him *in God*, and *for God*.

By which means they are ſo ſecured, though not in an unlimited Obedience, (which is another *Malmsbury Chimæra*) yet from any manner of *Reſiſtance*, that 'tis impoſſible there ſhould be a *Rebellion*, while the *Principles* of the *Church of England* are *Rever'd* and *Owned*:

2. Let us in the ſecond place conſider the Reaſon and Expediency of the thing, that there ſhould be ſuch a Power and Government. There is a plain and *Abſolute* neceſſity of it, without which, there would ſoon follow, *what he* has falſly made *Precedent* to Government. *A ſtate of nature*, or *Univerſal Hoſtility* by which he underſtands an Original Right innate to us, whereby we were inclined and authorized, to do as much Miſchief and Villany *as we can*.

If we would fancy a ſtate of Nature preceding to Government, we ought with more reaſon to ſuppoſe ſome *Golden* Age, wherein all men lived peaceably one with another, without doing wrong or injury to each other.

If ſuch a ſtate had been, there would have been no need of Government as to the uſe of the *Sword*.

For order there muſt have *been*, and ſome kind of Superiority and Subordination. But now in this ſtate of Corruption, wherein men not by any Natural Right, as he hath *falſly imagined*, but by a vicious and inordinate Licentiouſneſs are become ſo prone, and apt to do all thoſe violences, to which an unbridled Luſt would lead them if there were no power *antecedaneous to this ſtate* (which muſt neceſſarily accuſe Providence, and deſtroy the eſſential difference between *Good and Evil*) it would undeniably follow; that men would be neceſſitated

neceſſitated to enter into Societies to ſecure and preſerve themſelves. But for which *Atheiſts* and *Villains* would live under the obedience of no other Laws and Rules but their *own Wills and Luſts*: and the effects of want of Government would light moſt ſevere upon *Good* and *Vertuous Perſons*. For if I am tyed up by the *aw* of an *inviſible Power* from doing wrong to any body, and every one that liſts may do me what wrong they pleaſe, which would be the *caſe* of every good man, in reſpect of every evil man, under ſuch an Univerſal *Anarchy*; I ſay my condition muſt needs be very miſerable; for which reaſon, it no leſs concerns wicked men alſo in reſpect of themſelves to be ſecur'd from each other.

And this is one ſpecial *Inſtance* of Providence, whereby it Rules the *Beaſts of the People* (as one Tranſlation of the *Pſalms* calls them) ſuch, that is, as are not *awed*, by the ſence of an *inviſible Power*, that regard no *inward Ties* and Obligations of Conſcience, but are acted and ſwayed like *Bruits* by the impreſſions of ſenſual Objects: but the ſtrongeſt Hold that Government has of us, is by thoſe ſecret and inviſible tyes, by which it bounds upon our Conſciences; for when all the other Reſpects and Conveniencies of Government fail, *this cannot*.

It may be my advantage, and I may have an opportunity to *Rebel*; what ſhould hinder me? *The Publick Good!* That's no Rule of my *Practice*, for in that reſpect, what he ſaid of any Peace, we may ſay of any Government, be it the moſt Tyrannical upon the Earth, it is a far leſs *evil* than *Anarchy*. "*But now* "take in the *ſence of my Duty and Obedience to God*, "that will do it *effectually*: If I make Conſcience "of being ſubject as I ought, from which no circum-

"ſtances

"stances of our Condition, or any accidents or occurren-
"ces whatsoever can dissolve us so far as to resist, *i. e.* un-
"less, (which we are assured he never will) God himself
"should revoke his *Grant*, and alter the *Princes Patent.*

3. There remains one thing more for the establishing of the Civill Magistrates authority, and that is to consider the Extent and Latitude of this power wherewith God hath Invested them. And we must distinguish between *Potestas Imperantis licita* and *legitima*, what a Prince may Lawfully, *i. e. Warrantably* do, and what he may do *Legitimately*, i.e. *Unaccomptably* to any but *Almighty God. In the Conjunction of both these consists the whole of their Supremacy.*

Bishop *Taylor's* Ductor Dubitant lib. 3. ch. 3. Rule 1.

In the stateing whereof, my Design is not to set bounds and limits to the Exercise, and Administration of their Power, but to remove those restrictions and encroachments the Enemies of the King and the Church have made upon it. *The Church of England*, gives unto all Sovereign Princes the Supremacy, in their respective Dominions, as well over *Spiritual*, as *Temporal* Persons; and in *Sacred* as well as *Civil* Causes: which we account, not as an Act *of Grace*, or any base flattering of Authority, or fawning upon the Crown; but 'tis the expression of a *just Debt*, and *a bare Recognition* of what is their undoubted Right, giving them neither *more nor less* than what they always *did enjoy*, except where the *Popish Usurpation*, or the *Presbyterian Reformation* have invaded it.

But most fierce Opposition hath this Doctrine met with, from the *Bigots* of both those Parties the *Guelphes* and the *Gibellines*, from *Rome*, and from *Scotland*; from St. *Peter* and St. *Andrew*, the *Papist* and the *Presbyterian*; who have hardly left any branch of their Supremacy *unassaulted* and *unquestioned*, but either by *Rebellious* and

and *Traiterous* practices, or by Monſtrous and *Damnable Poſitions*, have endeavoured to rend it from the Crown.

It has not ſcap'd quite in temporals, For how is he Supream if he be *Minor Univerſis*, if he may be reſiſted in the *Tyrannical* and *Exorbitant* uſe of his Power, if he may be Depos'd, Murdered? which we may reckon under the Apoſtles διδαχαῖς ποικίλαις καὶ ξέναις strange and monſtrous Doctrines, or rather under his διδασκαλίαις δαιμονίων, *Doctrines* of *Devils*. Though I know the Learned *Mede* has another Notion of that place. Heb. 9. 13. 1 Tim. 4. 1.

But eſpecially they quarrel about the *Poteſtas licita in Eccleſiaſticis*; which the *Romiſh* Party and their Adherents will by no means endure, either in reference to *Perſons*, or *Things*, but ſubject them to their *Decrees* and *Eccleſiaſtical Conſtitutions*: nay, they are not only bound to a *Perſonal*, but to a kind of *Politick* Obedience, *i. e.* To enjoyn Obedience thereto from their *Subjects*, and puniſh ſuch as refuſe, or elſe they muſt be *Excommunicated*, and their *Subjects abſolv'd*.

Concerniug which, I ſhall only ſay (in the Words of a *very Reverend Prelate*) Kings and Princes are ty'd to obey the Laws of the Church, by *Religion*, but not by *Power* or *Church-Cenſures*; and that is only in things which concern their eſſential Duty, and not in the contingent External and Political Concerns of Religion, which their Aſſent alone can paſs into a Law.

So likewiſe for the *Presbyterians*; for they are like *Samſon's Foxes*, their Faces are contrary to each other, but they are ty'd faſt together in the ſame miſcheivous Deſign, of putting the Church and Kingdom into *Combuſtion* and a *Flame*.

Nor is it poſſible to find any Difference between them

them herein, but *Pope* for *Synod*, and *Synod* for *Pope*; They take upon them to *appoint Fasts*, *indict Synods*, *decree Constitutions*, without and against *Royal Assent*; and what they do of this kind, he shall be concluded under too, as well in his *Politick*, as *Personal* Capacity.

For that's the Meaning of his being *Custos utriusque Tabulæ*, he must see that all his Subjects, in their several Orders obey and conform to their Injunctions; and if he do's not, he must be *Admonished*, *Excommunicated*, *Depos'd*.

The thing is *too Notorious* to Instance in passages of this kind in the many Writers of either side.

"Betwixt both these, I fancy *Monarchy*, like St. "*Peter*, 12 *Acts* 6. lying bound between two Soul- "diers, ready to be executed; and were it not that the "Constant and Steady Loyalty of the Church of *En-* "*land*-Men (like the Guardian-Angel there mention- "ed) did from time to time rescue and preserve it, "you would soon see Monarchy in its Grave: And "therefore I admire at their Wisdom that could tell a "Reason why the *Prosecutors of one Side*, should be "the *Saviours and Deliverers of our Nation*, and "*those of the other* the *Grievance*.

"If Rebellious *Principles* and Practices be the ground "of their *Zeal*, and the reason of their prosecuting "men; wherein do's the adding of *Presbyterian* qua- "lifie either; unless *Number* and *Interest* make an Ene- "my less dangerous? I confess these things are a My- stery to me, unless the Reason be contained in the *Py- rates* Answer to *Alexander*. But to return from whence we have digress'd, namely, the *Kings Supremacy* in Matters *Spiritual*. I would only subjoyn instead of laying down and answering the Exceptions against it, this

this one, I think *Concluſive Argument*; You know the End of Government; it is the *Publick Weal*, and external Happineſs of the *City*, and therefore it muſt be inveſted with a *Power* and *Means* ſufficient to that *Purpoſe*; or elſe he will never be able to proſecute his own *Duty* and their *Good*.

And this I do affirm cannot otherwiſe be done, than by eſtabliſhing its Supremacy in *Eccleſiaſticals*; allowing it to have a *Legiſlative* and *Coercive* Power in the Things of *Religion*: And the Reaſon hereof is this; Becauſe an unbounded Liberty in Conſcience and Religion, would unavoidably end, in a wild and dangerous *Rebellion*; whereby the *Government is diſſolv'd*, and the Publick Peace *overthrown*, which is the greateſt Evil that can befal the *City*; ſo that I do not only think the Magiſtrate may make Laws concerning the Exerciſe of Religion, and *puniſh* ſuch as *break them*; but there is a Neceſſity hereof, to prevent *Anarchy* and *Confuſion*.

For *Separations* and *Diviſions* in the *Church* (which is the Deſign, as well as the Effects of a Toleration) are as ſure to be ſucceeded as *Day* by *Night*, with Diſtractions, Commotions, and *Wars* in the *State*. And this was conſtantly urged by the *Aſſembly-men* to the late *Houſe* of *Commons*: And look, by how much ſtronger the Influence is, that theſe things have upon mens Lives and Actions, by ſo much is the danger abundantly greater, after once men are grown to this impatiency of *Legal Reſtraints*; for it makes men apt and *bold* to *rebel*, the moſt deſperate and pernicious one having commenced, from the ſpecious pretexts of Conſcience and Religion. You remember it was but crying it up for *God*'s *Cauſe*, and the *Lord*'s *Work*; and when the *Eccleſiaſtick Drum* beat thus,

how did the Saints flock into *Chriſt's Banner*, and liſt themſelves *Volunteers* for this Civil and *Holy War?*

So dangerous and *unſafe* it is to tolerate *theſe Perſons* in a Commonwealth, that turns *mens Conſciences* (which elſe are its beſt *Security*) upon the Government; for humane *Sanctions* will avail but *little*, where men are hurried on by the Fury of an *Impetuous Zeal.*

2. To ſee the men of *this Kidney* ſo Religiouſly break the *Second Table*, in *Obedience to the Firſt*; Serve God with *Blood* and *Rapine*, *Schiſm*, *Faction* and *Sedition*; and as if they had a deſign to requite, and outvie *our Saviour* in his Sufferings, *deſcend* into *Hell* for *Chriſt's ſake.*

In ſhort, yon leave *a Prince* but one Expedient more after this is gone, to preſerve himſelf, and Government, and that is *a Standing Army*, ſo that the King ſhall be neceſſitated to ſubſtitute an *Arbitrary* and *Tyrannical Power* in the *Room* of *a Juſt* and *Lawful one.*

And this is *de facto* Confirmed by all the Governments in the World, where the practice of Diverſity of Religions is *allowed*; and it holds as true of the *Netherlands* as of *Conſtantinople:* Beſides, the bare Suppoſition hereof takes away all Conſcience and Religion from a *Chriſtian Monarch*: Which was, what the *old King* ſo *tenaciouſly* inſiſted upon. For if I think thoſe Opinions and Ways wherein they deſire their Liberty, unſafe, or deſtructive to mens Souls, where's my own Religion if I conſent to it? And he that thinks his own Religion the right is *an Atheiſt in Practice*, if he does not heartily wiſh, and as far as he may *Lawfully*, endeavour to bring every body elſe to it. And this is to me an undeniable Argument

in

in Religion on the Princes ſide, as the other was in Policy.

You have ſeen what *Power of Right they have*; our next Enquiry is, how they ought to exerciſe *this Truſt*. This wall make up the τὸ ἥδιστον of my Diſcourſe. The Text ſays, *a Sword they have*, and they are *not to bear it in vain*. Now that is ſaid to be *in vain*, which do's not *attain its End*: The End of Government, you have heard, is to procure the external Peace and Happineſs of the Weal Publick, whereto the *Magiſtrates* are but ſo many διάκονοι, *Miniſters Servants*; but then as the Sacred Function are improperly called Miniſters by the People, whoſe *Rulers theſe are*, but ὑπηρέτῃ Χεισῦ, ſo, and much more are *Princes* λειτυργοι, but their Power is ſaid to be τῦ Θεῦ, and διὰ τῦ Θεῦ, and ὑπὸ τῦ Θεῦ, and ὑπὸ τῦ Θεῦ which are the ſeveral Expreſſions of Scripture relating thereunto. So that if they abuſe this Power, by Exorbitancy, 'tis *their own*, and *God*'s that they *abuſe*, to whom alone, as I ſaid, they are accomptable: For who of their Subjects may ſay unto them, *What doſt thou?* as *Solomon* ſays. Or *againſt whom do they ſin?* as *David* ſaid; who both did certainly underſtand as well as any, the Juſt Proportions of *Liberty* and *Prerogative*.

But 'tis an extream of another nature, that my Text does admoniſh them of, their being too *Laxe* and *Remiſs* in the exerciſe of their *Coercive* Power, whereby the *good* and the *vertuous*, that is the *Loyal* and *Obedient*, are expos'd to the *Arbitrary Violences* and *Oppreſſions* of the *Factious* and the *Turbulent*. Which is ſomewhat worſe than ſuffering under the Tyranny of a Lawful Power, becauſe that has always ſome right in what it does.

Another thing, which is a worſe inconvenience than that, is, it expoſes the Government it ſelf, to the Inſolencies and Affronts of ſuch as are bold and impudent, in their diſobedience; For there is nothing more certain, in Experience, than that *Impunity* gives *warranty* and *incouragement* to *ſin*: So that if Authority grow a little *tame* and *eaſie*, if they ſuffer the *Sword* to *Ruſt* in the *Scabbard*, and the edge of it to grow *Blunt* for want of *Vigor* and *Zeal*, you'l ſee men quickly grow up from diſobeying the *Laws*, to contemn the *Authority that made 'em*, and the very next remove's [check-mate] open Rebellion.

Eſpecially this duty of putting the *Laws in Execution*, belongs to all ſubordinate *Magiſtrates*, according to the proportions of Truſt and Power they ſhare under the Government. Who beſides the Obligations of the Prince, are bound to it by the additional Characters of *Truſt*, *Law* and *Religion*, i. e. their *Commiſſion* the *Laws* of the *Land*, and *their Oath*, and in ſome, (particularly the Act againſt Conventicles) by *Penal Proviſſions*.

Let us extend this *Lenity* of ours a little farther, and ſee what *miſchievous* effects would attend it. Let *Villains* alone to *break your Houſes*, *raviſh your Wives*, *cut your Throats*: Throw off all reſtraints of *Goals and Fetters*, and bonds of *Peace and Behaviour*, and ſee how it will *reform mens Manners*. Lay by the *Mace* and the *Gown*, the little Pagentries of your honour. Forbear to Fine and Amerce Men for neglecting your *Courts*, and mark with what Veneration and Attendance, you will be Obſerved?

To *Improve* this to our *Purpoſe*, What's the near? as to the higher ends of Government, to burn a Fellow in the Hand for ſtealing of a Sheep, or a Calfe? Or

Truſs

Truſs up a poor Wretch for Committing of Burglary, to the great damage of wakeing the *Child*, and looſing a Cheſe? There are *enormities* of another kind, but more *dangerous iſſue* then theſe, which are very much in your power to *redreſs*; In curbing ſuch as go about to *Debauch the Minds of His Majeſties good Subjects with Atheiſm, and Faction*; thereby robbing him of his greateſt *Treaſure*, and beſt ſecurity of his Government, and our *Peace*, their Affections and Conſciences: Such as *Preach Seditiouſly*, and can't tell how to pray for the *King* without *Libelling of him.*

Such as dare not only Diſobey, but *Confront Laws*; who not only *act* contrary to the Government, but endeavour to *Subvert it.* Who not only break their Superiours Injunctions, but as our Saviour ſays of the *Phariſees* (*whoſe Succeſſors they are in miſchief and hypocriſie*) teach others to do ſo too.

And for this reaſon, I think they ought to be puniſh'd, and puniſh'd worſe too. Let me adde then *Common Drunkards*, *Open Whoremaſters*, *and Prophane Swearers*, (I make no Apology for them,) becauſe as my *Lord Verulam* has well Obſerv'd (and he was no great friend to the *Churches Exaltation*) as in the body Natural we dread a Wound that makes a *Solutio Continui*, worſe than Botches and Ulcers that are more painful and offenſive, ſo in the Parallel, theſe Mens Principles lead to Schiſm and Rebellion (and we have pretty well known their Practiſes,) which are the *Solutio Continui* in *Church* and *State*; whereas the other are indeed, againſt the Dignity of the Crown, and Honour of Religion, and do by a long Conſequence weaken, and by degrees diſpoſe both Church and State to Ruine: but not like *Drums* and *Trumpets*. If it were only for their peeviſh ſtubbornneſs, they deſerve Puniſhment perhaps more than

than worse Offenders in another kind: because the Laws do not so much Consider the Nature of an Offence in it self, as its evil tendency to the *Publick*; which because it is more, and more often indangered by persons under that Guise, than any other; they therefore ought to proceed more severely against them, than Offences in the estimation of Religion, of a far more hainous Nature. And for the Mobile's being scandaliz'd hereat, concludes no more with me, but that their Ignorance, does not comprehend the Wisdom of our Laws.

And if what has been said, seem to warp too much one way, 'tis not because I think better or worse of *Phanaticism*, or *Popery*; though to give the Devil his due, we can't Charge them with such another Instance, as the *Late Kings Death*; which we could never have been quit with them for, had not *Oates* in his *Evidence* made *them a party* in it.

The truth is, they are *as bad* or *worse*, but their Numbers and Advantages are not so great, and the danger on this side was so Imminent, that the very fear of the other had almost undone us. And the *Word Popery* was like to have done us, (as it had done formerly) as great or greater mischief, then we could *suffer by the thing*.

And yet we think our selves as good *Protestants* as them that speak so little in so much against *Popery*, *i.e.* If by *Protestant*, we understand the *Religion of the Church of England, as it is by Law Established*; and not meerly an *Anti-religion form'd in Contradiction to another*. If they mean *such a Protestant*; *I am none, nor ever will be*.

And 'tis the *thing Popery* I am angry with; whether I meet with it in *Mariana*, or *Buchanan*, *Bellarmine* or *Knox*. Of the two, 'twas more Creditable, to *disown the Plot upon their death*, then to justifie the Rebellion as

Kid

Kid, and *King* did ; and the reſt of them have ſince done upon the *Gallows*. One thing (me thinks) looks intolerable from this ſort of men ; they have not only the impudence to deny all this, and ſome the folly to believe them innocent : but they ſet up for the *Patriots of our Liberty*, and the *King's beſt Friends*, and the great *Bulwarks* againſt *Popery : All true alike.*

As to our Liberties, If they mean the quiet enjoyment of thoſe Rights and Properties the Kings of *England* have given to us by their Bounty, and confirmed by their Laws ; when were they invaded, when were they in Jeopardy but from them?

If they mean the putting us into a capacity of doing what we liſt, and diſobeying thoſe Laws we do not like, and diſturbing the King's Peace ; it concerns His Majeſty, and thoſe about him, to look to that. We well remember *what faſt Friends they were to the Old King* : for which I ſhall never be reconciled to them, till they bluſh and repent.

But they atton'd for that, by bringing in this.

I believe their *Spleen* againſt the *Independent Party* did contribute towards it.

But, if they had been the only *Inſtruments* of his *Reſtoration*, and had done it too upon the moſt Loyal and Generous Principles (neither of which is true) muſt that attone for all their *Treaſons paſt, preſent* and to *come?*

I, for my part, think them ſuch *Back Friends* to the *King*, and to *Monarchy*, that I do not think either, ſafe, till they are diſarm'd, if not ſuppreſſed.

And as for *Popery*, *Alas, They keep it out!* did ever any of them ſay or write any thing againſt it, *The Church of* Rome *thought fit to anſwer.*

They *wound the Pope!* they never levell'd their Arrows higher than the *Church of* England.

I'll give you an *Inſtance* equivalent to a *Demonſtration.* When they had the *Power* in their own hands, what new Laws or Proviſions did they then make againſt *Papiſts?* what *Severities* did they then *execute* upon them?

Their Zeal and Malice extended as far as to tear the *Surplice*, rend the *Prayer-Book*, break the *Communion-Rails*, prophane the *Altar*, hang the *King's Party*, and famiſh ſequeſter'd and outed Miniſters ; but went no farther.

If I might gueſs, the *Heads* of that *Party* are not governed by *Conſcience* and *Religion*, but by *Covetouſneſs* and *Ambition to rule*

rule. Now what Booty will *Popery* afford them? I believe all the Lands they have discovered yet, will scarce pay one of the *Prosecutors Debts*; But the Crown and Church-Lands would make a world of *New Squires* and *Lords.*

I would not be thought to speak this, to abate any bodies *Zeal* against *Popery*: Let Justice have its Course in the name of God; but then let it be *equally* and *impartially distributed?* If men Will be plotting against the King's Life, and the Fundamental Establishments of the Government, I value not what *Religion* they be of.

I can easily foresee a great many well meaning People will account all this as spoken against Godliness, and good Men: I don't much matter it, for I may serve them more effectually by their dislike; because I know 'tis the easiest matter in the earth, to *wheadle* the *Multitude*, especially in *Religion*; whom I therefore look upon as the most Incompetent Judges of their *own Good*, and had need be governed by those who have *better Eyes* and *Judgments* than themselves, to distinguish between *Truths* and *Colours*, the Necessities and *Essentials of Government*, from the *Popular Noyse of Liberty and Right.*

I forbear to urge you any farther: Let me intreat you to to be Zealous herein, by all that is *Sacred* and *Inviolable*; by *the Duty* you owe to *Almighty God*, and to *Religion*, not to suffer *Prophaneness*, *Superstition*, *Faction*, to get any farther footing, to the reproach of Christianity, and hazard of Mens Souls.

By your Faith and Allegiance to his Majesty, whose Honour and Safety is undermin'd hereby.

By your Love and Affections to your *Mother the Church*, whom in Kindness and Gratitude, for maintaining and asserting your Authority, you ought to defend from the Furies and Insolencies of her Enemies.

And last of all, *by the* Remembrance of all those *horrid Impieties* and *Villanies*, Impunity and Connivance in Matters of that nature, was the *undoubted Cause* of.

From the like whereof being ever involv'd under again, *The Good Lord of his mercy deliver us*; and grant that our Factions and Divisions never procure and effect those Calamitous Judgments in the midst of us, which our *Impieties* and other *Prophanations* have but too justly deserved.

Amen, *Good Lord grant it for* Jesus sake; *to whom with the Father and the Holy Ghost be Glory and Honour*, Amen.

SERMON II.

Eccles. 5. Ch. 1. Ver. former part.

Keep thy foot when thou goeſt to the Houſe of God.

Let me do it this once though it be not uſual, acquaint you to rights, with the deſign of the following Diſcourſe: And 'tis this.

Though *God Almighty* do's expect the purity of our Mind, and devotion of our Hearts, in the Offices of Religion; yet is he extremely pleas'd that it be attended with and expreſs'd by outward *Splendor* and *Decency*.

A ſeeming odd and *bold* collection from a *dark* and antiquated Text of Scripture.

But your wonder and amazement will be ſoon over, when you ſhall underſtand——

1. That this is the *Genuine* purport of the expreſſions in my Text: And——
2. That it continues to oblige us now, under the Evangelick adminiſtration.

1. Then I do affirm that this is no forc'd Comment; there needs no violence nor rack to be put to my Text to extort this sense; but 'tis the plain meaning of the words, which will appear as plain, if we but compare this with two other Texts of Scripture; the one part of the *Proposition* from the *one*, and the other from the *other*. Our Saviours discourse with St. *Peter*, in the 13th. Chapter of St. *John*'s Gospel, the 6th. and 10th. Verses, *inclusivè*, about washing his feet, *i. e.* purging his affections, does sufficiently clear that part, *viz. inward purity* to be compriz'd in the words, and is a farther proof of the necessity of it. And

The other part, *viz.* of outward *Reverence* is as clear from the words of God to *Moses* in the 3d. Ch. of *Exodus*, 5th. Verse, commanding him to put off his *Shooes* from off his feet, by reason of the *holiness of the place*; because of Gods special presence. A *Rite* and *Ceremony* famous enough, both as to *use* and signification, among the *Oriental* Nations.

Now if we would expound this in the *Analogy*, what putting off the *Shoes* was to them, a thing altogether unpractis'd *with us*; the same is uncovering of the *Head* with us; a thing with them *abominable*. And if we explain this by a *Synecdoche speciei*, comprizing the whole *kind*, under one instance; this must be the necessary result of the expressions in my *Text*, that we should use all possible *Reverence* and Decency, when we are about the Service of *God*; not excluding the other, which yet is but the *Symbolick* and *Mystical* signification.

2. But how in the second place if we are not under the *Obligation* of this *Precept*?

That

That I am next to ſhew you how far we are, or are not.

In applying all the peculiar caſes of the *Jewiſh* Church in the Old *Teſtament*, we obſerve this *Rule*.

We do not urge them in the *Letter*, and prime intention; but only in the equity and *analogy* thereof: whatſoever, *i. e*, is of *moral* uſe in them belongs to us. And this I juſtifie from two *Inſtances*; the firſt is that of St. *Paul*, in the 1ſt. of *Corinth*. 9th. Chap. 13, 14. Verſes, where he infers the maintenance of our *Clergy* from *theirs*; as he had done before at the 9th. Verſe, from a precept more *remote* than that, *viz*. the not *muzling* the Ox.

The other *Inſtance*, (and which is very proper to our preſent deſign) is that of our *Saviour* in the 21ſt. of St. *Matthew*, 12, 13, Verſes, where, having driv'n thoſe that bought and ſold in the Temple out of it. (Suffer me to obſerve (by the by) that this was the only caſe in which we read, he exercis'd a *Juriſdiction* of this kind, and in this he did it *twice*.

Once at the coming in to his *Miniſterial Office*, John 2.15. and here at the going out; both for the ſacrilegious prophanation of the place of Gods Worſhip.)

To vindicate himſelf he refers them to the words of *God* by the Prophet *Iſaiah*, Chap. 56. Verſe 7. which words as they are applied by our Saviour, belong not to the *Jewiſh Temple*, but to the *Gentil Oratory*, or elſe they would not make at all to our, or his purpoſe. And becauſe the *ſtreſs* of the Argument lies there, let me make that out clear to you.

You muſt know that the furious zeal of the *Jews* was ſo great, that they would not ſuffer an *Uncircumciſed* perſon to enter into the Temple: *Than*

which, nothing can be more evident from St. *Paul's* case, *Acts* 21.28.

And *Josephus* tells us, they would not suffer *Agrippa's* Palace to look into it, for fear of *prophaning* it.

Understand it therefore of that part of the *Temple* which was called the *Court* of the *Gentils*, where the οἱ σεβόμενοι or *Proselytes* of the *gate* worshiped.

And this our Saviour would not suffer to be prophan'd by common usages, no not under a *Religious* pretence: their design being only to furnish *people* with those necessary provisions which the *Law* enjoyn'd, and which *many* (by reason of their distant habitations) could not bring with them.

From both which *Instances*, we collect our *general proposition*, *viz.* that we are so far under the obligation of the *Jewish* precepts, as they are capable of *moral* improvement; and from the latter, we gain thus much of our particular assertion; that *God* abhors all *indecencies* and *prophanations* of his Worship. And I doubt not, by that time we have considered what other proofs I have to confirm it by, it will appear that this injunction of *Reverence* farther than the particular right or manner of expressing it, was *none* of the strict *ceremonial* or appropriate Laws of that *Religion*. But,

1. Begin we with the former part, *viz.* the necessity of inward *purity*, and the spirituality of *Divine* Worship. I know none so vain as to affirm in direct terms, that *corporal Worship*, and the outward solemnities of Religion *alone* are grateful to *God*; perhaps that which makes them to be so at all, is, their being conducible *hereunto*, or significative *hereof*.

But

But without this, all outward *ſplendor* (otherwiſe very acceptable to *God*) is but a kind of Religious *Pageantry*, and a more ſolemn and notorious mocking of *Almighty God*, and is extremely abominable to his *Divine Majeſty*; as you find him frequently proteſting, eſpecially under the *Old Teſtament*; when their more early *zeal* was apt to *ſpire* into thoſe verd but *fruitleſs* expreſſions of *Religion*, like the Fig-tree by which they are *emblemated* in the Goſpel, *Mat.* 21, 19. Our Saviour in anſwering that important queſtion about the manner of *Divine Worſhip*, in the 4th. Chap. of St. *John*, 24. Verſe. does not exclude corporal Worſhip: he mentions only *ſpiritual*, becauſe that Worſhip which has this *property* may be accepted without the *other*; but never the *other* without *this*.

He does not condemn, or diſlike any *external* ſplendor and decency in the expreſſions of our *Religious* Worſhip (as we ſhall afterwards prove) unleſs it be ſeparated and divided from the other; and if we our ſelves make the ſeparation, neither is acceptable;

For as *that* without *this* is always *hypocriſie*, ſo *this* without *that* (where there is opportunity) is a downright *prophanation*.

Moraliſts ſay, that a *defect* in any conſiderable circumſtance, *marrs* an action otherwiſe *good*; how much more when it labours under a deficiency; in any of the prime *parts*; that which we may call the life and ſoul of Religion, ſince the *Apoſtle* has juſtified the alluſion, *Rom.* 12. 1.

The conjunction of *Soul* and *Body* make us what we are; and the joynt expreſſion of the various

powers of both these, make up that living *Sacrifice* there spoken of.

But now if the mind be not fill'd with Reverence, Devotion and Obedience, our *corporeal* worship, is but like the cutting off a *Dogs* head, or the exposing of *Carrion* in a *Sacrifice*; without this sincerity of mind, all our out-side performances, altho in those *instances* of Religion, that are immediately and directly enjoyned by *God*, are

1. *Irrational* and *absurd*. And
2. *Dangerous* and *provoking*. First,

'Tis *irrational* and absurd, altogether incongruous both to *Gods* nature and our *own*.

Nothing I think can be more repugning to *God Almighty*, than such an *equivocal* Religion; certainly he could never appoint, nor can he ever be pleas'd, with a service so unsuitable to his being: We sink him as low as the vilest *notion* of the *Heathen Daimons*, to think him *recreated* with the smell of *Incense*, or nourished by the vapours of a *Sacrifice*. *God* (says our *Saviour*) is a *Spirit*, and for that reason is delighted with spiritual *Worship*: So that there cannot be a greater contradiction to his *nature* and worship, than *this out-side obedience*. For what *mean we* by Religious Worship but the acknowledging of the *Divine Excellency*, and the profession of our Obedience to him. And is not this to accuse him of *Weakness*, *Ignorance* and *Injustice*, to tolerate such *contempt*, *mockery* and *derision*? So that if in one respect, this be to worship *God*, as it is to others a seeming profession of our subjection to, and dependence upon him; yet is it on *another*, and much greater *accompt*, the highest *violation* of his Worship, because

cauſe men do *really* and effectively deny, what they do only *overtly* and ſuperficially acknowledg and *profeſs*.

Beſides it would be very abſurd, and irrational in reſpect of our *ſelves*. That *God Almighty* ought to be worſhip'd in the *beſt way* and manner that we can, no body that owns any Religion and his ſenſes, will offer to *deny*.

Now if for that reaſon, *God* require, and *we offer* the external manifeſtations of our inward fear, and love, by certain corporeal and *ſymbolical* expreſſions; that the *Holocauſt* might be perfect and *entire*; and that no part of us might be wanting in the acknowledgment of his bounty in our being; *Certes* that, of our mind may leaſt be omitted, without which our ſervices were no better than the *chattering* of *Magpies*, or *howling* of *Wolves*; nay much worſe, *becauſe* theſe know nor are capable of no better; "Whereas "the *mind* of *man* being a perpetually active *principle*, "when it ſecretly inclines to evil, cauſes not a de-"fect only, but a *Sacrilegious detraction* in Religion; "and is rather a *nullity* than imperfection in our "Obedience.

For if we for any other reſpects, than ſuch as are allowed *by God*, compoſe our ſelves to the performing of any of the *external* Offices of *Religion*; what is this! but a ſerving of thoſe reſpects, our *Pride*, or *Luſt* ſuppoſe, and not of *God*?

2. Farther in the ſecond place, 'tis not only *irrational* and abſurd, but moſt *abominably* vain, impious and full of hazard. Than which, nothing in the world, no, not open *Irreligiouſneſs*, which may be *worſe* perhaps upon the account of *Scandals*, is more

incen-

incensing and *provoking* to *God Almighty*. 'Tis impossible to express a higher resentment and disgust against any thing than he does against it, in the 1st. Chapter of *Isaiah*.

And with great *justice*: for to their *Disobedience* men add contempt and derision (for such are all the *services* of ungodly men, till at *least* they begin to purpose amendment) which is, you know, the most *insufferable* of all *affronts*; and by consequence 'tis our highest folly (as *Solomon* has observed) *Prov.* 14. 9. And the worst aggravation of sin that can be. *Surely*, as those things are most *ugly* and displeasing that have only a *similitude* or resemblance of what is truly excellent, as *Baboons* and *Apes* to humane nature, so in like manner those services of ours, that have only *a mask* or *shadow* of *Religion*, must needs be more *abhorr'd*, and distasted by *God*, than open and gross Impiety.

I forbear to *urge* this point any further, because *hypocrisie*, though it be not so easily detected, as 'tis *rashly censur'd*, is, however *generally* decried and *exploded*.

Thus far the *Dissenters* and we are *agreed*. But why this devotion of the heart, and mind, should be *confined* there, or suffer'd only to *goggle* at the *eyes*, or *foam* at the *mouth* of the *Preacher*; (for that's the great instance of their *Religion*) or vent it self in *nauseous* and *forbidden tautologies*, in broad and *ugly metaphors*, *saucy* familiarities, and a rude *ignorance* unworthy *humane nature*, and approaching to *blasphemy*? no solid reason can ever be giv'n for it. Or, As if I could not pray to *God* in a grave and compos'd form, think reverently of his *Majesty* upon my knees,

knees, and offer my Thanks and Obedience in an *Alb*, or *Cope*, they will never be able to produce any solid reason to oppose it.

If noise be *demonstration*, and the *multitude* may judg what's best, the day is *theirs*: But if we weigh things in a clear and *impartial* judgment, and determine according to the strength and evidence of *right reason*, we fear not the *Cause*. For I doubt not to prove (which was the other part of our proposition) the *justifiableness*, I will say *requisiteneß* of outward *Reverence* and *Decency* in all the solemn concerns of *Religion*.

1. The first kind of proof I shall bring for it, shall be drawn from the constant Observation of it, in all the immediate *Institutes* of Divine Worship in the *Jewish Church*.

Time *was*, when *men* could find no better colour to mask their *villany* and *impiety*. A single Text out of the Old Testament was thought sufficient to justifie the worst of *Crimes*, *Murder*, *Robbery*, *Sacrilege*, *Rebellion*, &c. against the plainest rules of our *Saviour*, and the whole design of Religion: But let any thing of that kind be alledged for the subserviency of the *Churches* peace, and the maintenance of the *splendor* and decency of Religion: Then *Quid nobis cum Mose?* What is the Ceremonial Law to us?

1. I do readily grant in the first place, That to bring any under the necessity and obedience of that *Law*, is directly against the *liberty of the Gospel*, *virtually* to deny *Christ* to be come in the *flesh*. The same is to impose any of the *Ceremonies* there enjoyned, as a part of *Gods* worship, because there commanded, by immediate *vertue* thereof.

2. I grant farther, to impose these, or any other *Ceremonies* in Religion, either as essentially *good* and necessary in themselves, or by reason of any immediate command of *Gods* (other than such as are of *Divine appointment*) or as *universally* and immutably *obligatory* to mens Consciences. This is not to *retrieve* that (which St. *Paul* contended so against in his *Epistles*) but to erect a new *Ceremonial* Law.

But what therefore! is there no use of the *Mosaick* Writing to us Christians? why then are they continued in the *Sacred Rule*? May they not still be considered and inforced as far as the reason and equity of them shall *extend*? Yes, *no doubt*; though it were in the very instances of that Law, as in accommodating the Laws and Rules of the *Jewish Sabbath* and *Temple*, to our *Lords Day* and Christian Churches.

This being premis'd; I have no more to do, but to shew you that *God* himself did not only enjoyn so much, which is true by *manifold*, and undeniable instances; but, and also that it is within the equity and reason of those *Precepts*.

Never was any Religion (I think) more *stately* and pompous erected by the most *superstitious* pretenders thereto; and they are not usually backward in what relates to the external part, the Habiliments of the *Priest*, and the Ornaments of the Sanctuary were rich, even to a degree of *Gawdery*. Which thing, I would be satisfied, why they may not as well signifie decency in *Religious Worship*, whereto they are aptly and easily *improvable*, as any of those *remoter things* whereto they are generally apply'd?

Thus much therefore we may not be deny'd, that there can be no unlawfulness simply in making such pro-

proviſion and appointments; becauſe *God* himſelf did once *direct* and *enjoyn* as much. 'Tis true as to the particular inſtances of his pleaſure, he has repeal'd theſe from being any longer a Law; and there is a great deal of *reaſon* for it, and ſuch as may render them uncapable from ever paſſing into a Law again; becauſe 'tis apparent they had another deſign *peculiar* and appropriate, namely to *prefigure*, ſignifie, or exhibit ſuch and ſuch things. But this could not be the ſole reaſon of all thoſe *Laws*; becauſe that particular end, ſuppoſe the coming of *Chriſt*, might have been done by fewer Ceremonies, and thoſe more ſimple and plain; which yet God did not think ſo fit, but made choice of ſuch, as beſides their peculiar relations might indicate the *decency* and ſplendor of his Service.

I know not what more can be added for the illuſtrating of this proof, unleſs it be the general conſent, and univerſal practice of *Religious* men of all kinds, and in all ages: for though we ſee but little hereof in the infancy of the *Jewiſh* and Chriſtian *Churches* (whereof there was one and the ſame reaſon in both, *viz.* their *Poverty*) but this you ſhall obſerve in both, that the outward *grandeur* of their Religion bore always a proportion to their outward *State*.

God, I doubt not was well pleaſed with the Worſhip of the *Iſraelites in Egypt*, but they no ſooner became poſſeſſors of any thing in the *Wilderneſs*, but you find a progreſſion in the Ceremonious part of Religion. And ſo in *Solomons* days (which was the *Criſis* of that ſtate) what *ſurpluſage* and increaſe of *utenſils*, does he make to adorn the *Temple* with, notwithſtanding what God had ſaid *Exod.* 25. 40. to the contrary.

So in the first ages of *Christianity*, there were no *Secular* honors, nor *settled* Revenues bestowed upon the *Clergy*; they had none of those Ornaments that after-Ages brought in, at the *ministring* of holy Offices. The places of *Divine Worship* (for such they had *hallow'd* and appropriate, Mr. *Mede* has undeniably prov'd in all the most controverted *Centuries*) they were mean and simple, but this continued no longer than, and was born with, the rest of their afflictions. Their after-practice upon their very first freedom, is an unquestionable *evidence*, that this was the effect of their necessity, not of their *choice* and liking.

I'le conclude this point, with an observation of the *judicious Hooker*, "We must not think (saith he) but "there is some ground of *reason*, even in *nature*, "whereby it comes to pass, that no Nation under "Heaven, did ever suffer any weighty actions, whe-"ther *Civil* and *Temporal*, or *Spiritual* and *Sacred*, to "pass without some visible *Solemnities*.

And if this do not sufficiently conclude and prove our *assertion*, I am sure the two following do; for if I can but *deduce* it directly from any of the ten *Commandments* in the *Moral Law*, or shew it you in express terms in the *Canons* of the *Gospel* (as I make no great question I shall do both) there can remain no farther cause of exception or *appeal*. First then,

1. I do affirm, though this be not contained in so many words, in any of the ten *Commandments*, yet is it the *principal* if not *sole design* of one of them, *viz*, the *fourth*.

For do but take away the *Ceremonial* part of this *precept* (as we must allow a great part of it to be so) and there remains nothing more, *i. e. distinct* and peculiar

culiar to this, from the other *three* preceding *commands*, but what do *amount* to our present *purpose*; for neither the *special*, nor the *particular* determination of *time* there expressed, nor yet the *manner* of the *rest*, can with any pretence of reason be *accounted* for any moral part of that *Law:* for then they would have been *immutably* and *perpetually Obligatory*.

And if so, upon what else can we fix as the moral *intendment* of that precept, but somewhat to this or the like purpose; namely, that *God Almighty* will be publickly worship'd, by *stated* and *solemn* times, *places*, and *manners*. For whereas the design of the first *Commandment* is to appoint and enjoyn inward worship, and of the two next to order and regulate the outward *manifestations* and expressions of it, that is to say, in opposition to *Superstition* in the second, and *prophaneness* in the third.

All which concerned the particular, and single worship of *individual* persons. There wanted therefore a Law to *appoint* and govern the publick and solemn worship of *Communities* and *Societies*.

For of either of these *truths* I think there can arise but very little doubt, *viz. first*, that all men are obliged to worship and serve *God*, not only in their particular capacity, but also as *members* of some Church and *Congregation*. And secondly, That there is not any direct provision for this in any of the three preceding *Laws*, which were sufficient and complete for the *other*.

Wherefore *God Almighty* took care to *secure* and direct that part of his Worship by a new Law, wherein we have instructions, not only how to be-

have our selves, but how to govern our families, and dependents.

So that if you take away the *publickness*, and other things pertaining to the *decency* and *solemnity* of *Religion*, you take away almost, or *altogether*, all that is directly and properly intended in the fourth Commandment: and without this we leave the first Table uncomplete, and but an imperfect *digest* of *Divine Worship*. For say that *God* be to be worship'd truly and spiritually, outwardly and corporally, appropriate and *discriminately*; there wants to be added *publickly* and *solemnly*.

And altho *time* be the only circumstance therein seemingly aimed at, yet the *Jews Rule*, who make it the head and measure of all *Ceremonies*, and by the necessity of the thing we must include and comprize under *the law of times*, *places* also and *persons*, and *modes*, as standing in equal relation to *Gods Worship*.

2. Pass we next to the *Evangelick* Law, and see what ground and authority we have for our assertion *there*. I shall refer you but to one place, which for the *perspicuity*, and *validity* of it, is *irrefragable*.

And that is that *grand* and Apostolical *Canon* in the first Epistle to the *Corinthians*, Chap. 14. and last Verse, *Let all things be done decently and in order*.

This is one of those two *Rules*, or Laws by which the Governors of the *Church* are to be directed in the regulating and exercising of their Power. The other is the good and benefit of those whom God has set 'em over. Which rule you have enjoyned in the 15. Chapter to the *Romans*, the 1. and 2. Verses. Which two Rules have ends very differing, though consisting well enough; for the former seems to refer *directly*

rectly and immediately to *God* and his honor, as the latter does to the *Church* and her benefit. Now as 'tis most evident that *God Almighty* took in both these under the *Jewish Church*, appointing such Ceremonies, as might *prefigure* the excellencies of our Redeemer, and signifie the graces of *Sanctification*: So likewise, as appears by their multitude and *riches*, he therein *preserv'd* and *imply'd* that decency which is requir'd in all Religion.

But because this way was subject to *errors* and mistakes, *God Almighty* has not left us any longer to be govern'd by such *measures* as shadows and *intimations*; but he has plainly declar'd, not only his acceptance and allowance *hereof*, but his will and pleasure to have *it so*, by passing it into a direct *Law*. So that to contend here about *in thesi*, whether *God* ought to be worship'd decently and in *order*, is neither *more* nor *less*, than to controvert the Jurisdiction of *Heaven*, and the authority of the *Bible*.

" The only difficulty therefore must be touching " the particular manner of expressing our decency, " of which certainly *Reason*, *Custom*, and the *determi-* " *nations* of *Authority*, must be constituted the fittest " and most proper *Judges*, and not the petulant fan- " cy of such as are dispos'd to *wrangle*; without " which we do by an inevitable necessity, render the " Rule *unpracticable*; for, if either there be no *Judg* " in such cases, or (which comes all to one) if every " *body* be permitted to be their own *judges*, 'tis im- " possible to conserve decency or order.

And look whatever inconveniencies may seemingly arise from this *assertion* of ours, I am very *sure* there's none that's comparable to that *disorder*, and con-

confusion, that would infallibly *ensue*, and attend the want hereof. And we soon saw the effects of such a *Toleration*; for every body to do what seem'd right in their own *eyes*. For when men came to be govern'd by their own *Enthusiasms*, *Good Lord!* what a *Hotch-poch* had men made of *Religion*. And this, no doubt would have been the consequence of *it*, if that state of affairs had continued much longer, we should have had so *many*, till at length we had had no *Religion*, *name*, nor *thing*.

"*This mischief* we did see in that time it did last, "they reduc'd *Religion* to that pass, that it became "generally distasted; and the witty people of the "Nation, became *Atheists*, and the inconsiderate "turn'd *Papists*.

All which we ow'd to them who blunted the edg of *Church Censures*, and stript Religion of her *Ornaments* and *Ceremonies*. And these *Modern Reformers* had so refin'd Religion, by their *Spiritual Alchymy*, that we had almost lost it. Suffer me to *accommodate* what has been said to the vindication of our *Church*, in reference to her *Ceremonious* Institution. The *Ceremonies* that are retained in the *Church of England*, except those of the *Sacraments* which are of our Saviours own appointment; and which he has made of *immutable* necessity, are but very *few*, and so admit of no pretence of *cavil* upon that account; when by the multitude or intricacy, of the Ceremonies, the service is either *clogg'd*, or *obscur'd*. Which, where it is, is an *abuse*, and ought to be reformed, *i.e.* by those to whom of right it does belong, and not by *Schism*, *Faction*, and *Disobedience*. "For I observe "that never any Reformation that was managed by the

"the *populace*, whether in *Church*, or *State*, could "possibly *begin well*, or did ever *end so*.

And I account it a *prime* glory of ours, (that whatever *tincture* the springs might receive under-ground) from the passions and *interests* of any, it broke out at the *Fountain* of *just Authority*; and then it *descended* like the streams of nature, *gentle* and *easie*, and not with the noise of a *Cataract*, or the violence of an *Inundation*: And for so much of it wherein Religion was immediately concern'd, and was manag'd by the subordinate care and *province* of Church-men. (For the matter of the *Revenues*, it belongs not to our present enquiry) nor am I concern'd to solve the difficulties wherewith it's *press'd*; but for the other, 'twas impossible for men to have discover'd greater *Characters* of prudence and moderation in all those alterations they made both in *Doctrine* and *Discipline*.

It was not the least *instance* of their *wisdom*, the retaining of those Ceremonies they did for the more orderly and decent administration of holy duties.

Those actions of our *Governors* must needs be justifiable in a high measure, when both those ends, or Rules, which I laid down before, are attended and secured; tho either be *sufficient*, if the other be not manifestly *violated*: as namely, if our Rulers think this makes for the decency of *Religious Worship*, or such a thing may be expedient for the *peoples information*, much more when they both *concur* and are signally discernable, as most certain one or both of them are obvious in all our Ceremonies.

The *Surplice*, besides the comelineſs of the habit, speaks *Innocence* and *Purity*. The *Ring*, besides the

Ornament it's worn for, signifies the perpetuity and endlesness of the *Conjugal* Love. The use of the *Cross* is explained by the *Church her self*; and *Kneeling* vindicated from its corruption and *abuse*.

I know some make this the pretended ground of their exception, whereby I go about to defend them; namely for their being *symbolical* and *significant*; which I look upon, to be a great instance of their *folly*; for their *significancy* is one part of their *excellency*; without which the enjoyning of 'em were not, however not so highly justifiable.

For as in humane Polity, those Laws are unquestionably the best, which are stampt with the marks of *Authority*, and of great *usefulness*; so no doubt in *Religion*, those are the best *Canons* and *Constitutions* whereby men are not only contain'd in their *Obedience*, but instructed in their Duty.

And though this be not so necessary, to the constitution of any *Law*, as that it should cease to oblige without it (for the *will* of the *Law-giver* is the formal reason of our *Obedience*) from which, nothing can absolve us, but an apparent contrariety to a *superior will*.

I say, notwithstanding the necessity of Obedience in those cases, the superinducing of this, makes our Obedience more rational and *easie*, and it makes those *Laws* look more *Divine*, when like those of *Heaven*, they are accommodated to the principles of *Reason*, and advancement of our Interest. And now from hence it will be no difficult matter, to infer the necessity of our *Conformity* and Obedience to the *Laws* of our *Church*; for besides, that we are oblig'd by the same *Rules* in doing our duty, as they are in *commanding*; namely of decency in reference to *Almighty*

mighty God, and the promoting of our own good, ſo far as our apprehenſions concur with theirs. There is beſides another obligation incumbing upon us, (as *I before hinted*) viz. that of the Apoſtle in *Heb.* 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves*, i. e. *the Epiſcopal Power*, how much more when it is twin'd and *corroborated* with the bands of Civil *Authority*. All which conſiderations, are complicated in our preſent caſe, and ſo conclude the ſtronger for our *Obedience*.

And therefore altho my apprehenſions were not throughly convinc'd of the *decency* and expedience of theſe things, *I ſtand obliged for all*, unleſs the thing appear very plainly to be *ſinful* and *unlawful* (not only to command, for ſo a thing may be for want of the other reaſons, and yet be lawfully obey'd for this) but it muſt be ſo in it ſelf, and to you, or elſe *we ſin:* and the reaſon is evident, becauſe *Obedience* to *Authority* is an expreſs *Duty*, and to evacuate that there need to be as plain a *Prohibition*, and not every fidling *ſcruple* and *petit cavil*, that by men who are diſpos'd to wrangle, may be brought againſt any thing whatever.

Much leſs may we *cenſure* or *condemn* Authority, upon this account; foraſmuch as we cannot without the greateſt *pride* and *vanity* but confeſs, that the *Governors*, by reaſon of thoſe advantages they have above us, by their *Learning*, *Leiſure*, *Station*, and ſpecial *aſſiſtance of God*, muſt needs ſee and *know* more than we *do* or *can:* And if we believe this (and if we do not we muſt be *intolerably* impudent) where's our *Charity*, if we reproach them with *tyrannical* and unreaſonable *impoſitions?*

"The plain truth is, *Rulers* are to govern by their "own *consciences*, and not *yours* or *mine*. And there- "fore if your Conscience be *opposite* to his, ('tis your "own Rule, and the whole strength of the objection) "he must follow his *Conscience*. Which besides the "necessity of maintaining the reverence and autho- "rity of *Laws*, would be well considered by such as "are in Power, whether it does not reflect a guilt "upon them if they don't do it; whatever they say, "or suffer, who are the occasion on't.

"Mean while, how little just ground is there, for "those so wide and contrary imputations that are "falsly charg'd upon the Church of *England*: Of "*Schism* from the *Papists*, and of *Popery* from the "*Phanaticks*?

We had in vain complained of the *Romish Superstitions*, and long *groan'd* under the *Yoke* of its *Tyranny*, but never dream'd of a *Separation*, till the terms of their Communion grew to that height, that no Salvation could be expected therein, or but very *difficultly*; and 'twas but time to seek a remedy, when the Disease was become almost *incurable*. Altho I must needs *assert*, there wanted no such reason to have justified our *Reformation*, which might very lawfully have been effected, by the Right and Power of a National *Church distinct* and independing upon a Forein *Jurisdiction*: but this made our proceedings *fair* and *candid*, as well as *just*.

"As to the charge of *Popery* on the other side, 'tis "the *silliest*, but most *malicious* slander that ever "was thrown upon any Order of *men*. We know they "don't use to heed what ground *Calumnies* have, so "they will but *serve their turn*. Which because 'tis very

" very certain the *grandees* of them do not
" *themſelves*, it can have no other deſign but
" They know and are aſſur'd, what by that *averſa*
" *tion* in the Kingdom againſt *Popery*, and by the *in-*
" *conſiderable* numbers of Papiſts *comparatively*, for I
" wiſh with my ſoul their *numbers* were not ſo *great*;
" for if ever the Government be *ſubverted* (which
" God forbid) the Power muſt neceſſarily devolve
" among their *party*: And there is no way to do this
" but by rendering thoſe of the *Church of England*
" odious to the *Mobile*? and there is no way to do
" that ſo *effectually*, as to call them *Papiſts*. And he
" that does not ſee this, has more credit for an evi-
" dence that may poſſibly deceive, than for a demon-
" ſtration that can not.

Well, and what are the pretences of this *Clamor*? ſome of them belong to the being of the *Church* as the diſtinctions of *Orders*: Some to its flouriſhing and *well-being*, as the *honorary* additions of *Power* and maintenance; ſome to the *places* of Divine *Worſhip*, their relative *holineſs*, and appropriate *diſcriminations*, and ſome to the *modes* of *Worſhip*, as *habits* and *geſtures*. And is it enough to make a man a *Papiſt* for believing a *Biſhop* to be above a *Prieſt*, or aſſert the *Biſhops Peerage*, or the ſacredneſs of *Churches*, and decency of a *Surplice*: and is that all the reaſon too, becauſe we obſerve theſe things among them. *Jeſu!* What do men pretend to? by the ſame reaſon I would prove a *Turk* a *Proteſtant*, and a *Proteſtant* a *Devil*.

" The truth is, they better deſerve to ſuffer under
" the reproach themſelves; for beſides their agreeing
" with the Church of *Rome* in thoſe very Doctrines,

wherein we do protest against her, and them, as denying the *Kings Supremacy*, *Excommunicating*, *Deposing* and *Murdering* of *Princes*, *founding Dominion in Grace*, and the like: besides this, let any body judg whether they do not serve the Church of *Rome* hereby? For if when I look below the Church of *England*, I see nothing but *distraction* and *confusion*, no *Priest*, no *Sacrament*, whereof a man may very well doubt; and if there be no more hurt in Popery than Lawn *Sleeves*, a *Cross* or a *Surplice*, who! that lov'd his soul, would not? who *ought* not to be a Papist?

Thanks be *to God*, we profess a *Religion* infinitely better than either of *them*, however envied and persecuted *by both*.

"A *Religion* I would choose as a *man*, 'tis so *pious* and rational: A *Religion* I would choose as a *Believer*, so safely does it direct men to *Heaven*: A *Religion* I would choose as a *Prince* or *Magistrate*, as the best instrument of Government in the *world*, that ties mens souls to obedience. And which only, by its Loyalty would make a *Princes Guards useless*.

"This is the Religion we profess, I hope to *God* we shall all continue to *live and die in it*, and if we would but *live up to it*, is able to make us good *Governors*, good *Subjects*, good *Christians*, and in the end *glorious Saints*.

Which God make us for Jesus sake, to whom with the Father and the Holy Ghost be Glory and Honor. *Amen.*

FINIS.